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The Orthodox Herald

Celebrating our 40th year

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SS. PETER AND PAUL

SS. Peter and Paul are commemorated on June 29/July 12. Of the twelve disciples of the Lord, Peter is the first in rank, being formerly called Simon and later named by Christ, Peter, when his brother Andrew, the first called, led him to Christ. At that time, Jesus looked at him and said: "You are Simon the son of Jonah. You shall be called Cephas (which is translated, a Stone). Jn 1:42.

Jesus gave first place among the twelve to Peter in order that sinners called to repentance may have him as example to imitate, seeing in Peter the salvation of sinful man through repentance, for admittedly Peter is more sinful than the rest of His Apostles. He is the one who boasts of his devotion to the Master and yet denied Him three times in the court of the high priest, Caiaphas. He repented, weeping bitterly. He was restored that he might be the first to preach repentance.

St. Paul, who was formerly called Saul, was persecuting Christians. On the way to Damascus to continue in his work, suddenly there appeared in the sky a flash of light so bright that it blinded him. A voice spoke to him saying: "I am Jesus, whom you are persecuting." He had to be led to Damascus. He was not welcomed here. Some people planned to kill him, but some Christians escorted him safely to Caesarea.

At first, they were afraid that Saul was a spy who was trying to get evidence against them. They remembered his persecution of Christians. Their fear and doubt of his sincerity are easily understood. But God changed his life. His conversion was complete, and from scripture we know much about his missionary work.

We honor and commemorate these blessed Apostles who so beautifully served as examples to us on how one must enter into communion with the Christian community, namely by repentance and tears, humility and contribution of our hearts. We should spend the SS. Peter and Paul Fast, which begins on June 22 and extends until the day they are com-

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What if we quit? Who will tell the Good News?
Spread the good message if we should refuse?
We must go forth; there is no other way:
Let us continue to press on — no delay.

THE TEN DAYS

The Holy Day of the Ascension falls on June 4 this day. It is the 40th day following Christ's Resurrection or Pascha/Easter Sunday. It is the summit of His post-Resurrection appearances to His followers. He appeared to them at least nine times between His Resurrection and His Ascension. His descending from heaven to earth to share our human flesh and His ascending into heaven from earth to sit at the right hand of God the Father. By these two events He shows us that our human destiny is not to remain forever in the grave, but we too live with God forever.

Although Christ was no longer physically present on earth, He had told His followers ahead of time what was to happen and He promised them that He would send the Holy Spirit to give them strength, to teach them, and to guide them in spreading knowledge about salvation through Him.

Tradition tells us that following His Ascension, the disciples centered themselves around His mother, Mary. She became a focus of unity in the time they had to wait for the arrival of the Holy Spirit.

The day finally came 50 days after His Resurrection. It was **Pentecost**. And there was no way that they could not have been aware of it. When we read about this in Acts 2 we can almost feel the driving wind, see the flames of fire that settled on the heads of those present and hear the confusion of many languages spoken at once. There were many views being expressed about what was happening. Finally, St. Peter stood up and explained to them what had happened. (This is usually identified as the first Christian sermon ever preached.) The

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ROOT SYSTEM

My father liked white birch trees, and we tried so many times to plant some near the house. He tried over and over with no success. I couldn't understand his desire to have a clump of white birch growing until I visited in Russia and saw miles upon miles of forests made up of these beautiful trees.

I have since learned that white birch trees constitute a problem for anyone who tries to transplant them and to bring them to full growth. They have a shallow root system to begin with, and when they are transplanted they often wither and die. On the other hand, trees with a fairly good root system can be lifted and transplanted under most unfavorable conditions. It is the root system which counts, and the way it is handled.

In the same way it is possible to transplant almost any shrub at any time of the year if a person knows how to go about it, and going about it means keeping the root system from being badly disturbed in the process of transplanting. Many nurseries have it wrapped in burlap to minimize the damage. However, if we lift a plant out of the earth without fundamentally damaging its root system, we can do almost anything we want to do with it, provided we do it quickly. We will be successful in the transplanting.

All this is a parable on the importance of root systems. Sunshine and rain, clement weather, fertile soil — all these are important. But the one thing absolutely imperative when we plant — be it a grain of wheat or a seedling oak or the white birch — is the root system.

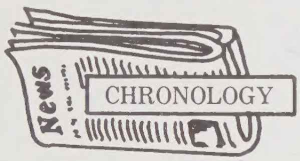
So it is with our soul. How far down do our roots go? Do they penetrate only the top soil of expediency and immediate gain, or do they go deeper and draw their strength from the hidden powers of the earth?

Good root systems count — in soul growth as in plant growth. In fact, it is one of the most important facts.

So it is with some of our Orthodox who move away from their hometown parish

Continued on Page 12, Col. 3

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The Orthodox Herald has a toll free number (800). Call us at 717-256-7232 for the 800 number.

Is Father Alexis Toth (1853-1904) being considered for recognition as a saint? He was instrumental in bringing thousands of Carpatho-Russians in America to Orthodoxy. He reposes at St. Tikhon's Monastery, So. Canaan, PA.

THE SOFIA FOUNDATION OF AMERICA is dedicated to working with Patriarch Aleksy to support the restoration of churches in Russia and the revival of the 1,000-year-old Russian-Hellenic culture. It has obtained property near Moscow, where it hopes to establish a center for religious broadcasting and a pilgrimage site for visiting Americans. Write: Holy Angels Christian Broadcasting Center, 3027 Foxhall Rd. NW, Washington, DC 20016.

Fr. and Matushka Stroyen spent Holy Week, Easter/Pascha and Bright Week in the Uzhorod and Kiev areas visiting with relatives in the villages.

GUIDED TOUR IN RUSSIA by Fr. Paul White from 1-13 July. Cost will be under $2,000. Call (717) 823-0905 for info.

CULTS are flooding into the vacuum created by 73 years of atheist propaganda in Eastern Europe. The four most active cults are the Mormons, Jehovah's Witnesses, Hare Krishnas and the Unification Church, often known as the "Moonies." One of the first seminaries founded near Moscow was by the Seventh Day Adventists.

ON PAPAL INFALLIBILITY a tract can be obtained free by sending a self-addressed, stamped envelope to The Community of St. Mary, 534, McKinley Pky, Buffalo, NY 14220.

AGAINST ABORTION is the Orthodox Church although it does not maintain a high public profile. A Pan-Orthodox group, Orthodox Christians for Life, is active in the campaign against abortion. It puts out a newsletter and organizes Orthodox for the March for Life in January.

THE OPENING OF Moscow's first commodity exchange was blessed by an Orthodox priest who then led the 300 exchange members in liturgical singing — a common event in days prior to the Bolshevik Revolution.

THE GALLUP organization revealed that there is a growing gap between **believing** and **belonging**. Gallup discovered that 72 percent of the unchurched believed that Jesus was God or the Son of God. 63 percent believed that the Bible is the literal or inspired word of God. 58 percent believe in life after death. 77 percent said they occasionally pray to God. The statistics bring a question to ponder, "If there is so much belief among unchurched people, how come they're unchurched?" Gallup states that, "The unchurched today are by many measures more religious than they were a decade ago."

AFTER 20 YEARS OF DIALOGUE the Orthodox are limiting talks with the Roman Catholic church. Meeting in Istanbul, a declaration was made that "Proselytism is practiced (by Catholics) with all the methods which have been condemned and rejected. The 12 Orthodox world leaders (patriarchs among them) accused the Vatican of trying to expand into lands they consider the domain of the Orthodox. They charge that the Vatican is using Eastern Rite Catholic Church members to extend its influence. After 708 years of repression of religion, many people are unable to tell the difference between the two churches.

ALBANIA is a country slightly larger than Maryland. It is 210 miles from north to south and 90 miles at its widest point. It was called Illyria and was part of the Roman Empire from 167 BC until AD 395. St. Paul preached there as mentioned in Romans 15:19. The government outlawed religion in 1967 and closed all churches and houses of worship. It declared Albania by this law to be "the first atheist state in the world."

ESALEN INSTITUTE of Big Sur, CA, which popularized Gestalt therapy in America, is now working with Soviet psychologists to face what one institute official calls the "extraordinary stress" the people there now face. Workshops and a magazine written in America and published in Russian contains "psychological self-help" tips.

THE 2ND SUNDAY AFTER PENTECOST is now designated not only as "All Saints of Russia" but added to it is "All Saints of America." Six saints who labored on American soil will be commemorated: St. Herman, St. Innocent, St. Peter, St. Juvenaly, St. Tikhon and St. Nicholas.

COPTIC CHRISTIANS in Egypt continue to be tortured, persecuted, and discriminated against.

HELPING THE HUNGRY OR HOMELESS are St. Herman's House of Hospitality, 4410 Franklin Blvd., Cleveland, OH 44113. Call 215-961-3806. Have housing, food kitchen, provide clothing. Monastery of Holy Prophet Elias, P.O. Box 738, Dover, FL 33527. Call 813-659-1296. Operates food bank. Eastern Orthodox Foundation, 422 East-Penn Run, Box 432, Indiana, PA 15701. Call 412-349-7357. Provides housing for handicapped, addicted, troubled, etc.

THE HERMITAGE in St. Petersburg has gone into hard currency merchandising to supplement the sagging ruble. The museum has entered into jointure with partners that include the National Geographic Society. Like other museums it will enter the lucrative poster, catalog, gift and souvenir business.

RUSSIANS are one of the few ethnic groups of any significance who have not come to the U.S. in any number since 1914. In 1970 a special bill on behalf of Jews was passed but this excluded others.

THE ORTHODOX HERALD TURNED 40

During this anniversary year, we plan to note the changes which have occurred in the Orthodox Church as reflected in the past forty years of **The Orthodox Herald**.

The main source of income for the parish was from contributions to the plate, candles and dues. The plate offerings were usually coins. The envelope system was being introduced with much confusion as to who would have the responsibility of keeping account of the offerings which were made. This is understandable because at this time two books of income and expenses were kept. The priest had one, the treasurer had the other. Usually, the priest had the checkbook and he made out the checks. Many people did not have personal checkbooks, and in 1952 it was still possible to have a member of the committee who was illiterate.

We have noted through the years that there was, and continues to be, confusion as to what the people who have been elected to help in the management of the parish should be called. Committee, board, board of trustees, trustees, starosta, elder, president, and many more name references can be found.

But perhaps the biggest change has been in the place of women in the church. In 1952 many mothers did not attend Sunday services if she had young children. If she did, it was to attend the morning "Obednitsa," Pro-liturgy services or Utrenyamatins in the English language, which was being introduced in many churches prior to the Divine Liturgy. She hurried home to prepare the dinner meal as automatic ovens and such were just being introduced, and refrigerators were expensive and the freezer area was just big enough to hold two trays for ice cubes. As the conveniences were introduced, women were freed and more and more of them were seen at the Divine Liturgy. Soon they overflowed the "women's side" of the church (the congregation was segregated as to sex orientation) and the more bold started to sit on the "man's side." About the same time, pews were being introduced into churches. Children always occupied the front pews on the "women's side" where they could observe the Liturgy and not have to spend the time looking at the backs of the adults in front of them. If a child misbehaved, the women who sat behind them would quietly reprimand them or pull the ear. Women forty years ago would not think of attending a parish meeting. Then they began attending as observers, then one would be elected as secretary of the meeting, and then a member of the committee. Now it is not unusual to see women as presidents. This is true. Then they became more and more involved. They were not happy to be confined to the kitchen in the church cellar. In 1952 men almost exclusively directed the choir, sang the responses during the service and chanted the epistle or did the readings. Soon women filled the need when men could not be found who were interested to fill these functions. Then we note that women were being admitted to a seminary to learn to be choir directors. Now it is unusual to find a paid "prof" in a parish. This is certainly an unexpected road because in 1952 it was widely believed that once we turned to English and men did not have to learn Church Slavonic, there would be no shortage of men to read and help with the services.

We shall continue with changes which have occurred during our 40 years of publications. Letters we have received on the Article in the May issue have ranged from: "The **Herald** is older than I am, I am reading the history with great interest." to "I've been a subscriber for over 30 years; your article brings back information I had forgotten, we discussed it while we were making perohi."

More next time.

PRESS FUND

You have helped us to keep publishing month after month for over 40 years. Each gift we receive is important, and each gift is remembered in our intercessions with our prayers of thanksgiving. Spasebo to Alexandra Spanovic, Anon (5), Rev. Andre Partykevich, Anna Horhota, Pauline Vinay, John Lukatchik, Andrew Pikulin, Gregory Mazur, Irene Allen, G. Caravanos. Michael Bondarchuk in memory of his dad and mother, V. Rev. Averky and Matushka N. Bondarchuk, and his uncle, Alexander Dran. Mary Kochmaruk a Mother's Day remembrance for all "Orthodox Mothers." Ann Worobey prayers for loved departed parents Nikifor and Parasheva Liss. George Uhrin for prayers for John and Anna Sulin, John and Katherine Uhrin and Fr. Michael and Matushka Anna Ugrin. Anna Rusinko in memory of her brother, John Petronchek. Father and Matushka Stroyen in memory of Mary Lepa, mother of Fr. Michael Lepa.

Dabs of Thoughts

The four original Orthodox Patriarchates bordered on the Mediterranean Sea: Alexandria, Egypt; Jerusalem, Israel; Constantinople (now Istanbul), Turkey; and Antoich, Turkey.

A pastor said: "I have always said the poor were welcome in this church. I see by the collection the past few Sundays that they have come."

Southbury, Connecticut has the remnants of Churaevka, a Russian village founded in 1923 by Ilya Tolstoy, the great novelist's son. Climbing a hill near the shallow Pomperaug River, Tolstoy stumbled on "birch trees everywhere, like in Russia," made to order for White Russian refugees. Igor Sikorsky, the Russian-born aeronautical engineer, bought land for a dacha; composer and pianist Sergei Rachmaninoff visited often, as did novelist Pearl Buck and Michael Chekhov, nephew of the famous playwright, Anton Chekhov.

"The aroma of borscht vats from all-night parties no longer wafts through the woods." But if you visit at dusk when the sinking sun glints on the (Russian Orthodox) chapel's onion dome, you'll swear that — deep in the Litchfield Hills — you can hear faint echoes of Russian verse. Info-Litchfield Hills, P.O. Box 1776, Marbledale, CT 06777.

St. John Chrysostom wrote in Homily 18 on II Corinthians that there are times when there are actually no differences between the priest and the laity. For example, in the reception of the Eucharist we are all equal. In the Liturgy, the priest prays for the people and the people for the priest ("And with your spirit").

He says all this "...so that we may all understand that we are one body, with many differences, and that (the Laity) may not throw the whole burden on the priests, rather all are called to care for the whole church as for a body common to all of us."

A small trouble is like a pebble. Hold it too close to your eye and it fills the world and puts everything out of focus. Hold it at proper viewing distance and it can be examined and properly classified. Throw it at your feet and it can be seen in its true setting, just one more bump on the pathway to eternity.

MAKING THE SIGN OF THE CROSS

On June 7 we find on our Church Calendar that the Fathers of the First Ecumenical Council are honored. During this Council, at which the Arian heresy (which denied the true divinity of Christ) was banned and its proponents excommunicated, the making of the sign of the Cross was reaffirmed in a very dramatic way.

The tradition of making the sign of the Cross has deep historical roots. We note that St. Clement (91-100) in his writings mentions the fact that the faithful used the sign of the Cross. A century later, Tertullian (199-220) tells us, "Before every effort we bless our foreheads with the sign of the Cross." St. John Chrysostom (347-407), who wrote the Divine Liturgy in use in the Orthodox Church, writes: "If with sincere faith you bless your countenance with the sign of the Cross, not one of the unclean spirits will come near you." About the same time St. Ephrem of Syria, who wrote the beautiful prayer which is used at most services during Great Lent (373), said: "Toward the end of the world this blessing shall separate Christ's people from the anti-Christ." Still in the 4th century St. Andrew said that "the Orthodox way of blessing oneself marks the difference of the faithful from the unbeliever." Many centuries later St. John Damascene (675-749) put the cap on all by calling this making of the sign of the Cross "the sign of Christianity."

But the making of the sign of the Cross was used as an affirmation at the First Ecumenical Council when in 325, St. Meletius, the Patriarch of Antioch, who was attending the Council and took part in the heated debate about the Arian heresy, arose holding up the three fingers of his right hand and proclaimed; "These three fingers are a symbol of the Trinity." After putting them together, he said: "And as these fingers are now one, so also the Substance is one."

This explanation is still given for the way we Orthodox hold the fingers to make the sign of the Cross — the first two fingers and the thumb meet to signify the Holy Trinity — God the Father, God the Son, and God the Holy Spirit. The other two fingers bent into our palm signify that Christ is both God and man, thereby refuting the Arian heresy by making a positive declaration.

There is no doubt that we have come in contact with people, who can't understand the significance of making the sign of the Cross. Many Orthodox refrain from making the sign. But as we read earlier, this is an outward sign by which we confess our faith in God.

FATHERS

This year Father's Day is celebrated on June 21. It seems that as the years go by there is less emphasis on Father's Day. It may be a sign of the increasing number of "Single Parent" households usually meaning that the father is absent from the day to day life of his children. How are these children to look upon the heavenly Father when they have very little or even negative impressions of their earthly father?

Looking at fathers, we may know a whole lot about our fathers or very little. He may have spent hours every week playing with us, helping us with our homework, just talking to us ... or maybe we saw him only on weekends.

Fathers come in all ages, shapes and sizes, and with an assortment of jobs, hobbies, habits. No two fathers are alike. But every father has the same privilege of helping his child be the best that they can be. God gave fathers the awesome and challenging responsibility for each family member's well-being.

We've all heard that old saying, "Like father, like son" — or daughter! Most children inherit something from their fathers: the shape of his nose, an interest in sports, a funny habit, the way he walks, or even qualities such as an aptitude for math, science, art or music.

A father's encouraging words and the way he lives work together to teach his children how to handle life's situations in a godly way. Whether you are a child or an adult, think of the times your father encouraged you. Take time today to encourage him if he is living or a prayer for him if he isn't.

Those are blessed indeed who have or have had a father who urges them to live a godly life by setting a godly example.

•SS. Peter

memorated as, by reading as much as we can about their lives for truly they are examples.

"We beseech thee, O blessed Peter and Paul, intercede with our Lord Jesus Christ to show us the way to salvation and everlasting happiness, in the same manner as He did to you. Amen."

HELLO TO TRADITION

Thousands of people go to athletic events even though the price of admission goes up and up. It isn't just to see the athletic event but the halftime attractions. There is constant movement and color which makes the pageantry more elaborate as the years go by. It is obvious that people like pageantry.

This sense of color and action was common in the services of the Church. The Orthodox services were constructed to appeal to all the senses. The beautiful, colorful wall decorations around the ikons, the incense, the music and chants. All this made worshipping God an experience. This is still to be found in the Orthodox Churches in Europe. Unfortunately, here in America we seem to follow the staid Protestant churches and our services are now held in such quietness, such a lack of joy, so colorless, that going to church services must be losing its appeal to many for they are absenting themselves from the church services in greater numbers to watch TV on Sunday mornings and certainly have completely put out of their minds the other services of the church.

Pentecost is here. How is this Sunday distinguished from others in your church and in your home. How many bother to put greenery on the front of their home? Why should this be so strange when there is no hesitation of putting up Christmas wreaths and decorations for secular days like Halloween and Thanksgiving? In your church building are a few miniature branches put up as a token or is the greenery really visible? Too many parishes dispense with the greenery and even the use of candles because it makes a mess on the carpet. But Christmas doesn't seem to be a problem — because others do it. **Pentecost is the birthday of the Church.** How will it be celebrated in your church? Quiet, dignified, colorless as for a dying person or with all the excitement which occurred at its birth?

Let's think about restoring the traditional pageantry to the Church and let the newly acquired joylessness go elsewhere.

MISSION FUND

Somewhere besides Alaska to help tell about the Orthodox Christian faith. This is what is done with this fund. Ann Worobey, Katherine Lazorack, Pauline Vinay, Anon (6), Anna Horhota and Gregory Mazur.

THE BEST IS YET TO BE

By 2025 it is projected that Americans over 65 will outnumber teenagers by more than two to one. There will be a senior boom, 30% of the population will be over 50. Seniors will attain near majority status. In 2000 people will be considered old when they are in their 80s or even 90s. People living longer, with health vigor and social involvement will be the norm, extended life will not necessarily be extended old age. Lifelong learning will be common and new career options will be common. There will be a new blend of work and leisure — with extended breaks from work — travel will be more common. The seniors will be accommodated because they will have the greatest amount of discretionary income to spend. The saying: "grow old with me the best is yet to be" will be a reality in the 90s and into the year 2000.

Fr. Stefan, Ph.D.

Certified Gerontologist

ASCENSION

June 4 is Ascension Day on the Church calendar. There is an element of mystery about the Ascension and its significance. Like the Incarnation (His Birth) and the Resurrection, the Ascension attempts to describe that which is beyond description. Like them, too, it is a miracle beyond man's rational explanation.

Two facets of the Ascension are of concern to us. First, Jesus went away. "He parted from them." Physically He vanished, to be seen no more. As the Creed states, "He ascended into heaven, and sits at the right hand of the Father." Our space-conscious generation needs to be reminded that heaven is not a part of our space-time universe. Rather, it is a realm which our space-time minds cannot picture.

Second, in another sense, Jesus did not go away at all. Did He not say, "Lo, I am with you always"? By His unseen presence He is guest in every heart that is open to receive Him. He makes Himself known to those who seek His face.

Jesus Christ "parted from them" physically that He might be with His people spiritually and always. This is the real meaning of His Ascension: Jesus is no longer confined to space and time but is God over all and God through all.

THE CANONICAL TRADITION

1. THE THEOLOGICAL BASIS FOR THE CHURCH'S LAW

Canon Law. Although generally referred to as Canon Law, such a name given to the Church's law suggests a parallel to secular law. It would be more correct to call it "The tradition of the holy canons," since they are the object of its concern. This law of the Church, her canonical tradition, is an outgrowth of the holy canons; and it appears on the surface to have much in common with secular law, involving persons invested with authority, as well as the means of creating, formulating, interpreting, executing, validating, amending and revoking laws (through synods or conciliar actions).

Church and Secular Law. The apparent similarity of the Church's law to secular law led some to contest the integrity of the former. Yet without it, it is clear, there would be many varied problems besetting the Church. In the last analysis, the Church's law exists to safeguard particular interests from the arbitrary intervention of superior interests. It should not be understood as subjecting a person to subservience, but as guaranteeing his freedom. Contrary to what some have believed, the Church's law differs essentially from secular law. Its difference lies mainly in the premise that the original source of canon law is found in the will of God to establish His Church on earth. Consequently, the source of its authority stems from the will of God. Furthermore, the Church's law differs from secular law in purpose (humanity's salvation), time (extending beyond this life into the next life), scope (including one's conscience), and place (the universal Church).

The Main Goal of Canon Law. When our Lord entrusted the work of salvation to the Church, which is a society of mortal men and women, He obliged her to provide herself with the necessary means of survival. This was to assist her in organizing herself, in overseeing the orthodoxy of her members, and in guarding against factions. In short, He obliged her to provide herself with a set of rules to live by. In so doing, the Church as a community of faith came to be associated with a juridical organization. This does not mean, however, that the community of faith was thereby reduced to a legal institution. The distinction is an important one. (to be continued)

Prof. Lewis Patsavos, Ph.D.

ETHNIC CHUCKLE

Dorohaya Tyota Matrea,

Yak tam kolo vas? Toot everything OK teper, noh yah bulla taka hvora, zhe yah thinking that yah gonna die. Tak peeshlo.

One day yah feeling taka barz bad. Kolee yah stala in the morning me holova tak bolee zhe aspirenee neh helpooh yut. Me throat takee raw, zhe ya neh mohla kazatee slovo. Me nose takee all stopped up, zhe yah neh mohlah breathing. Ee yah mala takee temperature zhe yah mohlah noseetee me staree bikini. In other words, yah one sick girl.

Me next door neighbor kazhe me zhe yah got something more tham a cold ee zhe yah better see a doctor. Noh yak? Doctor neh preedeh doh houzuh a yah feeling too sick to go doh officeooh. Noh yah neh mam choice. Yah got bundled up ee me next door neighbor feeling sorry nah memeh volunteered drivovatee meneh do doctorah.

Tam yah checkallah couple hours. Believe me tyotya Mareea, yak cheloveek neh sick kolee predey doh officyu toh budey hvoree poka vedeet doctora.

Me doctor poveel me zhe yah "one sick girl" ee ohn doll me shot ee prescription nah pillyulee. Yah dumam zhe yah gonna die poka preshla domu. Yah bulla taka sick 1 day, 2 day, 3 day. Nasha krayankah calloola mene nah telephone. Finally ohna kashe zhe ohna preydai doh meney. Vee znayaytyeh krayankoo — ohna mayeh lekarstva nah shiykee conditions. Ohna make me wash up, dala cheestee platya nah bed, then ohna rubbed yakes grease nah me chest. Then ohna dala me shoska peetee. Ohna make me go to posteli, ee ohna poklala perenu nah mene.

Yah neh znam shto ohna dala me peetee noh yah tak zaspala! Yah tak sweat zhe koll yah waked up yah bulla mokra noh me temperaturah went down. Yah finally feeling good. Kravanka telling me what kind of smaletz — che goose che woodchuck. Ee ohna neh kazeh shto dala me peetea. Ohna me kazheh — it worked didn't it. Ohna taka right.

Budte zdrovee,
Hanya

ALASKA FUND

Help was received this month from the following to send Orthodox Heralds to missioners in Alaska: Anna Horhota, Pauline K. Vinay, Gregory Mazur, Ann Worobey, Clifford T. Argue, John L. Yanowsky, Anon (4).



Every so often we find a Russian Cookbook which is a delight to read and which has many well tested recipes. Such a book is **Please To The Table** by Anya von Bremzen and John Welchman. The book has 400 recipes from areas extending from the Baltics to Uzbekistan. It contains many references to food from well known authors like Chekhov and has short articles on customs of different areas and the history of some of the recipes. No wonder it won the Best Book Winner in the James Beard Awards. It can be ordered from your bookstore or send $18.95 to Workman Publishing Co., 708 Broadway, New York, NY 10003.

One of the recipes which you can try on your grill is Chicken on Skewers. The chicken is tenderized in a yogurt marinade. This recipe is perfect for those watching their cholesterol.

Chicken on Skewers

1 chicken (4½ pounds), boned (ask your butcher to do this), cut into 2 inch chunks
1½ cups plain low-fat yogurt
2 medium-sized onions, finely chopped
4 cloves garlic, crushed
½ teaspoon hot Hungarian paprika
¾ teaspoon sweet Hungarian paprika
½ teaspoon crushed saffron threads, diluted in 1 tablespoon warm water
½ cup finely chopped fresh mint leaves
salt, to taste

1. In a large glass or ceramic bowl, combine the chicken with the remaining ingredients and toss well. Cover and refrigerate for 12 hours, or overnight, turning a couple of times.
2. Prepare coals for grilling until coated with white ash, or preheat the broiler. Oil the grill or broiler rack.
3. Remove the chicken pieces from the marinade and shake off the excess. Thread the pieces onto long metal skewers. Since white meat will cook faster than dark meat, it is best to place each on separate skewers.
4. Grill or broil the chicken 3 inches from the heat, 10 minutes for white meat, 15 to 20 minutes for dark meat, turning the skewers several times. The juices should run clear when a piece of chicken is pricked with a skewer.

Serves 3 to 4.



JUNE 1992

1. John 11:47-54
2. 12:19-36
3. 12:36-47
4. Luke 24:36-53 - Ascension
5. John 14:1-11
6. 14:10-21
7. **John 17:1-13 Sunday**
8. 14:27-15:7
9. 16:2-13
10. 16:15-33
11. 16:23-33
12. 17:18-26
13. 21:15-25
14. **John 7:37-52; 8:12 - Pentecost**
15. Matthew 18:10-20
16. 4:25-5:13
17. 5:20-26
18. 5:27-32
19. 5:33-41
20. 5:42-48
21. **Matthew 10:32-38; 19:27-30 Sunday**
22. 6:31-34, 7:9-11
23. 7:15-21
24. 7:21-23
25. 8:23-27
26. 9:14-17
27. 7:1-8
28. **Matthew 4:18-23 Sunday**
29. 9:36-10:8
30. 10:9-15

MUST

BIBLE STUDY

On June 5 we read from the Gospel of St. John 14:1-11. In verse 6 we read: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

What is the cutting issue that runs through all the Gospel accounts and certainly in this verse? It is not to be good, try hard, or do better than you have. Primarily it is make up your mind! Practically every word of Jesus Christ asks for a decision... We are part of an age of indecision — of half truth, of partial commitment, of great relativity...

Christ did not say, "I am the way, the truth, and the life under most circumstances..." But "I am the way" — make up your minds and decide whether you want to be half a person or a whole person.

Instead of living life, people seem to resign to life, settling for less than the best in their religion, their work, their politics, and their relationships with others.

We give up too easily and we wouldn't give up if we really heard Christ's answer:

"I am the way"

To commit ourselves to Him is to know the richness of His life flowing into and through our lives in such a way that we become more than we ever dreamed we might be.

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•The Ten Days

people were so impressed and moved that 3,000 accepted Christ and were baptized.

The rest of chapter 2 of Acts tells of us what they did following their baptism. They did not go on with their lives as if nothing of consequence had happened. Their lifestyle changed.

So it should be with us. **We commemorate the Resurrection, the Ascension and the Pentecost each year.** But what do we do after these days have passed? Pentecost should fire us with the same love of Christ to carry that same message by word and deed not only to the ends of the world but to those with whom we have daily contact. The gospel message touched the early apostles and those who were baptized. They handed it on. So now the mission is ours because all who have been baptized have been anointed and have been automatically appointed as witnesses. Actions speak louder than words.

•Root System

to seek employment or education in another city. Some have been lost in the maze of city life; and because of a weak root system, they have failed to become actively engaged in a local parish. So they wither and die spiritually and are lost to the Orthodox Church. Some keep membership in their home parish paying the bare minimum in dues so that they may be buried in a family plot.

What is the root system of their Orthodoxy so shallow?